

gow, who from his connection with the Marchmont Home was known to many present, was most encouraging. The labours of Rev. Mr. McAll and others in and around Paris were most promising for the future. He could not devote more than a few days to Scotland and Ireland, but he was delighted with the people, with the scenery, and with the Christian work which was everywhere manifest. When in England he thought it was delightful, but Scotland seemed still more attractive, and Ireland was so much more so than Scotland that he could hardly tear himself away from the Emerald Isle. Mr. Northrup concluded by thanking the meeting for the warm welcome now tendered to Mrs. Ritchie and himself.

During an intermission of nearly an hour, ice-cream, coffee and cakes were served by the ladies, who had a tastefully covered table in one corner, which was also beautifully decorated with flowers.

The children sang another hymn, and then the chairman called for an address from Mr. T. Ritchie, who made some humorous remarks upon his being called to speak upon a subject of which his hearers knew more than he, and also upon the national characteristics of Scotland and Ireland.

After votes of thanks to the ladies, the choir, and the Mayor, the meeting sang "Praise God from whom all blessings flow," and the pastor pronounced the benediction.

APPEAL IN BEHALF OF THE POINTE-AUX-TREMBLES MISSION SCHOOLS.

The Pointe-aux-Trembles Mission schools have long been well and favourably known as one of the most efficient agencies employed in the cause of French Canadian Evangelization. They are designed to furnish a liberal education to the sons and daughters of French Canadians who are still connected with, or who have only recently left, the Church of Rome. They have been greatly blessed in the past, very few of the pupils remaining Roman Catholics after being for a short time under the influence of the instruction imparted in the schools. Every session a number of the pupils have found the Saviour, and to-day many of the former pupils of the schools occupy prominent positions in Canada and the United States as pastors, missionaries, physicians, teachers, etc. The schools have recently been transferred from the French Canadian Missionary Society to the Board of French Evangelization of the Presbyterian Church in Canada, whose aim will be to render them increasingly efficient, and to make them a means of blessing to many. Their maintenance is dependent upon the voluntary contributions of the friends of French Canadian Evangelization. The Board are anxious that they should be supported by scholarships guaranteed by private individuals, Bible classes or Sabbath schools. The scholarships are fifty dollars each, this amount being the average expense of each pupil per session. There is accommodation in the buildings for upwards of 150 pupils. The next session commences on 15th October. The number of applications for admission already exceeds 120, which will probably be increased to about 200.

Thus far only fourteen scholarships have been guaranteed, and the Board are at a loss to know what action to take as to the application for admission. Their policy is to keep free from debt and not incur liabilities which there is no reasonable prospect of their being able to meet. They, therefore, very urgently appeal to all Sabbath schools and to all friends of the work for immediate help. There are few Sabbath schools or Bible classes but could provide for the support of a pupil if the effort were only made, and there are many of our Christian people who, we believe, will esteem it a privilege to help in this good work. A particular pupil, concerning whose progress reports will be sent from time to time, will be assigned to any school or individual guaranteeing a scholarship.

The Board very earnestly appeal to you for help, and solicit your co-operation in this important work. Upon the result of this appeal *within the next fortnight* will depend the number of pupils to be admitted for the session beginning 15th October.

Should it be inconvenient to forward the contribution in whole or in part now, an intimation to the Secretary to the effect that you will be responsible for the support of one or more pupils, and naming the time at which the money may be expected, will enable the Board to determine the number of pupils to be admitted. Should you not be in a position to provide

for an entire Scholarship (\$50), the Board will gratefully receive any sum you may be able to contribute. It is sincerely hoped that all former supporters of the school will continue their interest and assistance.

Soliciting a response from you as early as convenient—at the latest before Tuesday, the 12th of October—and earnestly commending this appeal to your favourable consideration, we remain, yours, etc.,

D. H. McVICAR, LL.D., *Chairman.*
ROBT. H. WARDEN, *Sec.-Treas.*

P.S.—Ministers or Sabbath school superintendents, into whose hands this appeal may fall, are respectfully requested to present the matter to their Bible classes and Sabbath schools, and to use their influence in securing a contribution before the above named date (12th October). Juvenile collecting cards will be furnished on application to the Secretary.

THE Rev. Drs. Reid, Caven, Gregg; Rev. D. J. Macdonnell, B.D.; Hon. John McMurrich, and M. T. W. Taylor, Q.C., have left Toronto to attend the Pan-Presbyterian Council at Philadelphia.

WE have received the sum of \$5 for the Home Mission Fund from a gentleman who does not give his name. The amount has been transmitted to Dr. Reid, and is by him acknowledged in another column.

THE religion of seventy years ago was an iron belt to the mind, giving it concentration and force. A rude people were kept respectable by the determination of thought on the eternal world. Now men fall abroad—want polarity—suffer in character and intellect. To a self-denying, ardent church, has succeeded a cold, intellectual race, who analyze the prayer and psalm of their forefathers and reject every yoke of authority and custom with a petulance unprecedented.—*Ralph Waldo Emerson.*

THE babe is the ruler of the house. We speak of owning our children, but they own us, and we bow to them. They get imperious, they are sensitive if their wishes are not regarded. Woe to that youth who is coddled, protected, indulged at home, and then sent out into the world dreaming that it is the pedestal on which he is to stand. Said a lady, who knew what a cankered heart and mortified vanity meant. "What else could have been expected? When ten years old, I was dressed up and placed on a table to be admired."—*J. B. Thomas.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XL.

ISAAC'S PROSPERITY

Oct 3; 1880. } *Gen xxvi. 12-25.*

GOLDEN TEXT.—"The blessing of the Lord, it maketh rich."—*Prov. x. 22.*

HOME READINGS.

- M. *Gen. xxiii. 1-20.* Death and Burial of Sarah.
- Tu *Gen. xxiv. 1-28.* Rebekah at the Well.
- W. *Gen. xxiv. 29-66.* Marriage of Isaac.
- Th. *Gen. xxv. 1-34.* Birth of Isaac's two sons.
- F. *Gen. xxvi. 1-25.* Promise to Isaac, and his Prosperity.
- S. *Prov. x. 1-22.* Golden Text and connection.
- Sab. *Ps. cxii. 1-10.* Prosperity of the godly.

HELPS TO STUDY.

Resuming the regular course of the International Lesson Scheme we supply a brief summary of the contents of the Bible narrative intervening between the closing lesson of last quarter and the present lesson.

Following the trial of Abraham's faith we find recorded, the death of Sarah, and her burial at Hebron, in the cave of Machpelah, in a field purchased by Abraham from Ephron the Hittite for four hundred shekels of silver; the bringing of Rebekah from Mesopotamia by Abraham's servant, to be the wife of Isaac; an account of Abraham's descendants by Keturah; the death of Abraham at the age of one hundred and seventy-five years, and his burial by Isaac and Ishmael; the birth of Isaac's two sons, Jacob and Esau, their early history, and the transfer of the birthright from the latter to the former; Isaac's dissimulation, after the unhappy example of his father, while living among the Philistines at Gerar.

Of the present lesson the following division may be found convenient: (1) *Isaac and his Possessions,* (2) *Isaac and his Neighbours,* (3) *Isaac and his God.*

I. ISAAC AND HIS POSSESSIONS.—*Vers. 12-14.* The meaning of the word prosperity, as applied to man's life, should not be limited to worldly wealth. The mere acquisition of earthly possessions does not constitute success in life. The foundation of true prosperity is not in riches but in character. History is bright with examples which shew that it is possible to be truly and eminently successful and at the same time to live and die in what the world calls poverty. On the other hand, high moral and religious

character and worldly wealth are not incompatible. The tendency to accuse religious men of trying to "serve God and mammon," when there is no further evidence of their doing so than the mere fact that they have acquired riches, ought to be checked. Wealth is one of the instruments which God sometimes puts into the hands of His servants to enable them the more effectively to advance the interests of His kingdom on earth; and in such cases He also bestows upon them the strength and wisdom necessary to enable them to maintain their integrity. Isaac was one of God's servants, and he was none the less so on account of his worldly prosperity.

Then Isaac sowed in that land. Isaac, who seems to have followed agriculture to a greater extent than his father had done, had been sowing in other places and received little or no return. Directed by God not to go down to Egypt as he had apparently intended, but to take up his abode in Gerar, within the territory of Abimelech (the same Philistine chief whose name appears in Abraham's history or perhaps his son and successor), he sowed there and reaped an extraordinary crop.

The Lord blessed him. See Golden Text. The fulfilment of the promise to Abraham and to his seed in the matter of temporal blessing was an earnest of its future accomplishment in its higher and more spiritual aspect.

Waxed great. Isaac increased in wealth and influence. There is a sense in which the epithet great cannot be applied to him with equal justice as to his father; and this is not the sense intended here. Isaac was good, quiet, peaceable, contented, tenderhearted, and faithful—but not great. The greatness here spoken of refers to his outward estate.

And went forward and grew. The repetition gives emphasis to the statement.

Flocks and . . . herds, and servants. He probably had sheep, goats, cattle and camels. The word translated "servants" would seem to indicate farm-hands or that class of servants employed in agriculture.

II. ISAAC AND HIS NEIGHBOURS.—*Vers. 14-22.* Abraham's bravery and force of will, monopolized perhaps by Ishmael, do not appear prominently in the character of Isaac. Most people would say that he was altogether too yielding, too ready to sacrifice his own just claims for the sake of peace; but he does not appear to have suffered any loss on account of this weakness—if weakness it was. In most cases strife results in greater loss than would have been sustained by yielding. The lips that uttered the words, "Blessed are the peace-makers," never pronounced a benediction embracing the proud; and pride, rather than interest, is at the root of most cases of prolonged contention. It took something more than mere personal interest to draw even Abraham's sword from its scabbard; and, whatever may be said of Isaac, it was no weakness that prompted his warring father to meet an incipient feud with the peace-maker's proffer. "Let there be no strife, I pray thee, between me and thee."

The Philistines envied him. The Philistines inhabited a fertile plain on the Mediterranean coast, at the southwestern extremity of Canaan. The name means "emigrants," and they had probably come from Egypt at a very early period. It was from them that the country took the name "Palestine" which it still retains. Moved by envy of Isaac's success and growing wealth these people took occasion to quarrel with his servants about the wells. These wells Isaac could claim, not only because he had opened them, but because they were old wells which his father had dug and which had been secured to the family by treaty with Abimelech (*Gen. xxi. 22-34*), but he relinquished them for peace sake and moved farther up the valley in which the capital (Gerar) was situated. Thither the envious and contentious Gerarites followed him. The name, Esek, which he gave to one of the wells, means "strife"; the name, Sitmah, by which he called another, signifies "hatred" or "accusation," and is etymologically related to the name "Satan." Rehoboth means "room" or "breadth."

III. ISAAC AND HIS GOD.—*Vers. 22-25.* The following is the estimate of Isaac's character formed by a well-known commentator: "His position is comparatively unimportant. No new promise was made to him. No further development of the Abrahamic covenant took place during his life. His biography, after he was offered up, was uneventful. He was little more than the connecting link between Abraham his father and Jacob his son; the channel through which the promises descended from the generation before to that after him. In character he was more distinguished for amiableness and patience than for will-force. When Abimelech's servants took away a well from Abraham by violence, the patriarch brought the king to terms (*Gen. xxi. 25*). But when they drove Isaac away from his own wells, he forbore to assert himself. Yet, by patient submission, he gained the divine blessing. Still, in the essential particulars, he resembled Abraham—he believed and obeyed all God's commands, and maintained his holy worship. In him a pledge is given that a life which is not highly gifted, nor endowed with extraordinary powers, may yet be good and blessed; that faith and truth alone are indispensable."

Beersheba. Driven from place to place, Isaac at length reached his birth-place. Here he was sure of his ground, for it was within the limits of the promised land. Here also, on the very night of his arrival, the Lord appeared unto him and this increased the feeling of security. The promise made to Abraham and to his seed we now find renewed, and we also find Isaac building an altar and establishing the worship of God, just as his father would have done.

THROUGHOUT all Walter Scott's works there is no evidence of any purpose but to while away the hour. His life had no other object than the pleasure of the instant, and the establishment of a family name. And yet, of all poetry that I know, none is so sorrowful as Scott's. Around all his power and brightness and enjoyment of eye and heart; the far-away Eolian knell is forever sounding; there is not one of those loving or laughing glances of his, but it is brighter for the film of tears.—*John Ruskin.*